

Community

"NO ROOM? THEN WE'LL MAKE ROOM!"



Reprinted from "Facts in Black and White"

Community Workers Responsible For Neighborhood Rehabilitation

"... The community leaders can be ready to step in and fill the awesome gap that now exists between the needs of people and the professional services available to them ..."

Housing

THE continuity and rehabilitation of our neighborhood and our city rests today squarely upon the shoulders of community workers. The community leaders can be ready to step in and fill the awesome gap that now exists between the needs of the people and the professional services available to them. Not only does the responsibility exist to bridge this gap; but the community worker must also learn where this need exists and what he must know in order to fulfill his obligations, so that within a reasonable time no community will suffer because a would-be home buyer lacked knowledge of it.

Responsibility for destructive changes taking place in our community is due to the economic illiteracy of newcomers to big cities; to the appalling willingness on the part of unscrupulous real estate operators to take advantage of that illiteracy; and to the abandon-

ment and repudiation by professional people of their obligation to contribute their professional abilities to these needs.

Newcomers are comparable to many immigrant groups which came to our country and to our cities in the past years. In other days the immigrant groups were met by people who had preceded them and who dedicated themselves to the help of the new arrivals. Immigrant groups of forty and fifty years ago, similar to minority people coming to our large city today, expected and did receive help from their own people who had arrived earlier and who had learned the sophisticated ways of the city.

Trust Is Gone

The newcomer who sought to buy a home knew that he could trust his real estate broker, his mortgage man and

his lawyer. He knew that each of these worked as an honorable team, that the broker asked an honest price, the mortgage man placed a realistic loan within the newcomer's ability to pay, and the lawyer looked over the entire transaction to see that each party was well treated.

But today this entire fabric has broken down, and it is to repair this breakdown that the community worker must address himself. First, how has this breakdown occurred? Where once communities boasted the honorable real estate broker, today, in minority communities, we find the real estate speculator. We find today that virtually every mortgage company in Chicago has blacklisted minority and changing communities. We find that lawyers do not accept their responsibility of alerting minority peoples to the real estate practices of unscrupulous speculators.

(Continued on page 8)

Messenger Editors Emphatically Disagree With Little Rock Diocesan Editorials' 'Intrusion' and 'Unchristian Conclusions'

THE EDITORS of the St. Augustine Catholic Messenger carefully studied the articles of Mr. William O'Donnell which appeared in the Little Rock diocesan weekly recently. Since they touched directly on the Messenger's proper subject, the Catholic Church and the Negro, the editors of this magazine give their reaction to the articles.

With his series now concluded we find that we agree with Mr. O'Donnell's opening observation that America's racial problem must be solved. We also agree with his further observation that any real approach to a solution of America's race problem must deal with practical specifics. However, we **emphatically disagree** with the double-pointed theme he attempts to make thereafter in his sizing up of the practical specifics.

After his opening observations the editor proceeds, through his series of articles, to develop the following double-pointed theme supposedly leading to a solution of the race problem in America: (1) The American Negro's culture is hopelessly inferior and that frees the whites from any obligation to grant certain social demands of the Negro. To justify the sudden intrusion into the Catholic press of such an un-Christian conclusion, Mr. O'Donnell offered no evidence of findings contrary to those of reputable sociologists who favorably compare the American Negro's culture to that of the whites. (2) Whites are largely in good conscience in their attitude towards the American Negro and that frees them of any guilt in refusing to grant certain social justice demands of the Negro.

Double Point

Around this double-pointed core of the author's theme revolve a host of statements and conclusions.

We state here as emphatically as we can that we disagree with Mr. O'Donnell on the double point he attempts to make and on many of the conclusions and statements he makes relative to it. This joint editorial is our preliminary answer to his opinions.

(1) We disagree that the American Negro's culture is hopelessly inferior to that of the whites. We admit that there are Negroes, just as there are whites, who lag behind the general American population in culture, but we do not admit the editor's unsupported

statement that most Negroes are so inferior that they can in justice and within charity be kept under heel. We also point out here that nowhere does

The Guardian, the official publication of the diocese of Little Rock, Arkansas, recently published a six part series of articles that attempted to justify racial segregation. Entitled "America's Race Problem—A Catholic Editor's Analysis," and written by Mr. William W. O'Donnell, managing editor of **The Guardian**, it develops the theme that segregation in the South is just discrimination. The reasoning is that it would be unjust if it were based simply on color, but is just providing it is a result of cultural differences.

Mr. O'Donnell contends that the latter is the case in the South; that Negroes differ from caucasians in that they have lower moral standards, less personal pride, less desire for education, less willingness to pay taxes, and a lower sense of ambition, civic pride and abhorrence of dirt. Because of these factors, he feels, segregation is justified and necessary. If these differences really exist, and Mr. O'Donnell makes no attempt to prove this, the fallacy in his reasoning is nevertheless apparent. Although he admits there are individual

Mr. O'Donnell argue for full social justice for that great mass of Negroes who, as even he admits, are on par with, and in many instances, perhaps even superior to the whites. So, despite his claims to the contrary, he really would oppress all Negroes, and solely because of their race. We also wish to point out that trained, expert sociologists are very careful about this matter of cultural inferiority and superiority for the matter is not at all so clear-cut and easy to judge as Mr. O'Donnell so recklessly does. We also point out, by the way, that the editor opened his series by berating the "so-called experts" on racial problems only to proceed, in six easy installments, to set himself up as one.

White Conscience

(2) We wish to ask how can Mr. O'Donnell know what is the conscience of whites in America on their un-Christian and cruel oppression of the Negro? It is no easy task to get to a person's conscience to read its convictions. How can he be so sure that he dashes to the press with it? We disagree flatly with his conclusion that the whites are in good conscience in this matter. The matter is at least in doubt. We say "in doubt" with a purpose, for we want to remind Mr. O'Donnell that not a few external actions of the whites indicate anything but a good conscience in oppressing the Negro. We state here that such an important and fundamental law as love of our neighbor can scarcely be so grossly violated, as it is in the white's treatment of the Negro, and yet leave consciences undisturbed. Even the most backward people, accordingly, would be disturbed in conscience to treat the Negro the way whites treat him—yet Mr. O'Donnell wants to tell us that the whites are such a culturally forward people! How can the editor be so sure that the whites are in good conscience over their treatment of the Negro? This we would like to know. He offers no proof. He only makes the statement and from there goes on to his sweeping conclusion that since they are in good conscience they can even defy the law! southern attitude of "let us handle our Negroes, since we know them best!"

Two Statements Examined

At this point we consider that we have concluded our preliminary answer to Mr. O'Donnell's double-pointed theme. However, in closing we turn to two, in particular, of the many statements made by the editor. (a) He said the American Race Problem should be commented on only by those right at the scene of the problem, as they are the only ones qualified to comment. (This, of course, is a facet of the old

Negroes who possess all the cultural graces that he maintains are lacking in the group, he would segregate these persons from white society. He would do this because they are members of the Negro race, and this is unjust discrimination.

There are numerous other errors in Mr. O'Donnell's articles, and we could explore them in detail. A number of other Catholic publications have already commented, or intend to, upon the series, and we are reprinting, on this page, part of the analysis that we think best answers Mr. O'Donnell. We do this because we do not believe we could improve upon this answer. It was written by three Negro priests who are Divine Word Missionaries and editors of the **St. Augustine Catholic Messenger**, which is published in Bay Saint Louis, Mississippi. Their statement first appeared in the October issue of their magazine. Next month we intend to print another, even more detailed analysis, by these priests of Mr. O'Donnell's unfortunate editorials.

—JEB

a very erroneous attitude to say the least.) In this opinion Mr. O'Donnell is wrong. Competent authority can be fully and correctly informed of a nation's racial problems even though it abides outside of the area where the problems exist. Pope Pius XI, for instance, knew exactly what he was writing about when he wrote from Rome about Hitler's racism. And the American Bishops knew exactly what they were writing about when they wrote from Washington last year about the American race problem. (b) In one of the six copyrighted articles the editor acknowledges the importance of educating people to their full responsibility in this matter of social justice. We welcome this statement coming from a staff member of "The Guardian" and express the hope of soon meeting in the Catholic "Guardian" such important and badly needed reading.

Conclusion

Finally, we regret very much that Mr. O'Donnell should have taken a de-

BL. MARTIN de Porres
help us to love CHRIST



fealist attitude and pessimistically assumed that the Word of God and the numerically outnumbered Catholic Church is powerless to solve the race problem in America. We regret deeply that he chose to abandon the powerful Word of God, which is "keener than any two-edged sword," and instead of preaching the spirit of Christ on the most difficult racial problem has rather preached the spirit of hard-hearted mankind. Surely, Mr. O'Donnell knows that at least within the Catholic Church, the Mystical Body of Christ, the race problem can be gradually, yet, effectively solved through prudent measures, inspired by the powerful Word of God, the Sacraments, and the Church's authority. We further regret the decision to put Mr. O'Donnell's series of articles into booklet form for even wider distribution and we urgently ask that the distribution of these booklets be halted. Also, we ask that Mr. O'Donnell use the pages of "The Guardian" to apologize to those colored Catholics who are in duty bound to read his paper and who must surely have been deeply offended by his treatment of America's race problem. Mr. O'Donnell, we notice, is a pious, religious man. We believe he will see the value of our criticism and suggestions.

—Rev. Hubert Singleton, S.V.D.

Rev. Carlos A. Lewis, S.V.D.

Rev. Arthur C. Winters, S.V.D.

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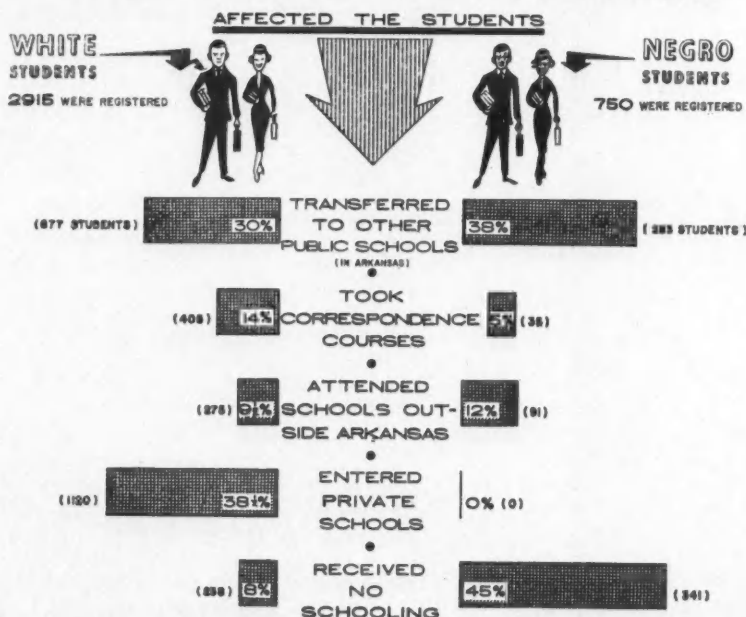
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HOW THE CLOSING OF LITTLE ROCK'S HIGH SCHOOLS



COMMUNITY

To Close Month's Celebration:

Friendship House

Archbishop Meyer to Visit Friendship House Dec. 8th

THE EVE of St. Nicholas' feast, 1959, will be for Friendship House, Chicago, the most exciting day of the year.

Archbishop Albert Gregory Meyer, who came to serve the Chicago See a year ago, will pay his first visit to Friendship House, Saturday, December 5, at 8:00 P.M. He will be greeted by our many volunteers, and old and new friends, and will view our newly remodeled home.

Archbishop Meyer endeared himself to all concerned with the evils of a segregated city when he told the Federal Civil Rights Commission, investigating racial injustices in Chicago in May of this year, "First, we must eliminate the housing shortage for Negroes . . . we must have community organization to ensure that Negroes do gain access to our communities, but not to the degree that we merely extend the boundaries of the racial ghetto."

Wish, Work, Pray

And—"We all must wish, work and pray for the disappearance of all disabling restrictions based on race, religion and national ancestry . . ." (**COMMUNITY**, June, 1959.)

His visit will bring to a close a month's celebration of educational and entertaining programs to mark the completion of a successful campaign for the remodeling of our old building here at 4233. For weeks, faithful volunteers have kept the house buzzing with a special application of elbow grease to bring about the polished look, hurrying to planning meetings, carrying out the details, preparing refreshments, devising ways to fill the rafters for the big events from November 1 to December 5.

A Memory

By the time we go to press, the opening day, Sunday, November 1, will be in memory, when we will have brought back from Toronto, our first director, Ann Harrigan Makletsoff, who opened the doors of Chicago's Friendship House in November, 1942. Our chaplain, Mon-

signor Daniel M. Cantwell, will have celebrated the Mass of Thanksgiving that morning at our parish church, St. Elizabeth's.

Bringing up the far past to look ahead to a brighter near future was the purpose of the film showing and discussion of the old classic "The Birth of a Nation," Sunday, November 8. The Archdiocesan Adult Education Centers were co-sponsors.

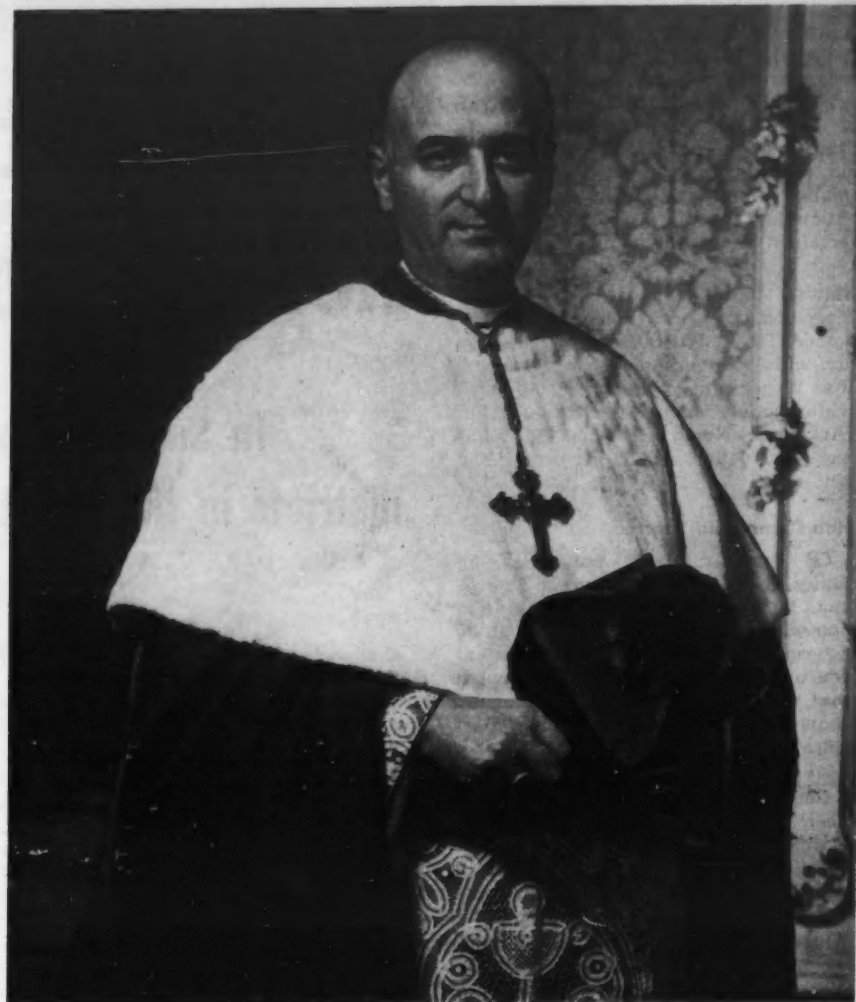
And—bringing up the new generation to provide that bright future will be on our minds during the Friendship House Seminar for Teachers—"A New Technique in Human Relations," Saturday afternoon at 1:30, November 14. We want the halls of Friendship House hallowed that day with the presence of teachers—priests, brothers, sisters, and lay; and with anyone interested in helping today's youth think and feel with the Church—on race. Forming the lively committee that promises an unforgettable day are: Brother Fergus Burns, C.S.C., Brother Jude Aloysius, F.S.C., Brother Harold Bertram, F.S.C., Mrs. Charlamae Rollins of the Hall Branch Public Library, and Ann Stull, public school teacher and a former director of Friendship House.

Crossroads

Our good friends at the Crossroads Student Center, staffed by the International Catholic Auxiliaries, are co-sponsors with the Friendship House committee of college students, chaired by our Mary Cleary, of an afternoon of fun and folk music favorites from around the world, Sunday, November 22, at 3:00 P.M. at the House.

Planning the red carpet welcome for the visit of the Archbishop, which climaxes the Festival December 5th, is the Advisory Board of Friendship House.

We're hoping our **COMMUNITY** readers will be with us for these events and will find this a good time to introduce new friends to the work of Friendship House. The public is invited to



Archbishop Albert Gregory Meyer

(New World Photo)

all functions; and there is no admission charge.

Meanwhile, across the miles to New York City, the many and steadfast volunteers of the House there, lead by Eileen Coyle, Peggy Collins, and Jim Rivers, are carrying on while Ronnie Fessel, full-time staff worker, is in Chicago.

Peaceful Transfer

Just before Ronnie arrived in Chicago, she and the volunteers worked for and saw the peaceful transfer of 400 public-school children, ages 8 to 11, attending double shift classes in the predominately Negro Bedford-Stuyvesant community of Brooklyn to the 66 empty

classrooms of the neighboring white community of Glendale-Ridgewood in Queens. The transfer had been ordered by the Board of Education, resisted by some of the residents of the Glendale-Ridgewood area, though taxpayers from both communities equally supported the empty classrooms.

One of the important actions in the student transfer situation was the work of the Brooklyn Young Christian Workers section, headed by Joan Rotchford, with Father Robert Kennedy, moderator. The YCW group issued a fine statement and also distributed a "Fact Sheet" (prepared by the Christian Family Movement) in their neighborhood.

The schedule of programs going on in New York include: a talk by Graymoor Friar, Father Edward Hanahoe, chairman of the Unity Octave, on "The Doctrine of the Reunion of Christendom"; demonstration of their work by the Catholic Evidence Guild; participation in the rally for Monsignor Joseph Cardijn, founder of the Young Christian Workers on his visit to New York; and discussion of the coming Sunday's Mass message every Friday evening led by Leo McGrath.

November 22

On Sunday, November 22, the New York House is sponsoring a Day of Recollection, given by Monsignor James Coffey, rector of Pius X Seminary in Rockville Center Diocese and a prominent leader in the Liturgical Movement.

Of course, the doors of Friendship House are open to all. Why not write or phone the Friendship House near you for more information or to join the many volunteers who give of their free time to work for a better Christian Community through Friendship House. Nor do you have to be near Chicago or New York; we carry on a thriving mail order business, including do-it-yourself-wherever-you-are kits—and, of course, there's **COMMUNITY** doing the same bit and waiting to be promoted more and more throughout the world.

—Betty Plank

• YOU ARE INVITED—

series of programs to celebrate completion of remodelling Friendship House's Chicago center—all welcome!

FILM: "Birth of a Nation," with discussion Sunday, Nov. 8, 3 P.M.

CO-SPONSOR: Adult Education Centers of the Chicago Archdiocese

A classic of the motion picture art—and an incredible glorification of racial prejudice. If you think there has been no progress in America during this century, come see this film, made almost 50 years ago, and join in the discussion on it.

SEMINAR FOR TEACHERS: "New Technique in Human Relations"

Saturday, Nov. 14, 1:30 P.M.

A panel of people who have participated in this new technique offered by Friendship House will put on a demonstration of it. Displays of books and audio-visual materials available for teachers will also be presented. (Nuns and brothers especially invited.)

MUSICAL: Folk Music, favorites from many countries Sunday, Nov. 22, 3 P.M.

CO-SPONSOR: Crossroads Student Center

From many lands and many walks of life come the performers for this program, singing "music of the people." All in the audience will join in, too. (College students especially invited.)

• AND, ESPECIALLY, YOU ARE INVITED—

TALK: His Excellency Albert Gregory Meyer, Archbishop of Chicago
Saturday, Dec. 5, 8 P.M.

The Archbishop will visit Friendship House and speak to all assembled, as the climax of our Festival programs. Plan to be with us to share this great honor.

Throughout the Festival period, November 1 through December 5, an Art Exhibit of Chicago artists' work will be on display at Friendship House.

FRIENDSHIP HOUSE • 4233 South Indiana Avenue • Chicago 53, Illinois

... a Festival

FIVE YEARS after the Supreme Court school decision, the statistical record of compliance was as follows:

Some start toward compliance with the Court's decision had been made in 11 of the 17 compulsory-segregation States of 1954. In the District of Columbia, some other large cities, and many smaller communities, complete desegregation had been achieved. Six States remained adamantly non-compliant.

Of the 11 more or less complying States, eight (Delaware, Kentucky, Maryland, Missouri, Oklahoma, Tennessee, Texas, West Virginia) had 1950 non-white populations constituting less than 20 per cent of the whole; the non-white populations of the three others (Arkansas, North Carolina, Virginia) were between 20 and 30 per cent of the whole.

Non-Complying States

Of the six flatly non-complying States, five (Alabama, Georgia, Louisiana, Mississippi, South Carolina) had non-white populations of more than 30 per cent, and that of the sixth (Florida) was over 20 per cent. It should be noted that, except in Oklahoma with its many Indians, the United States Census classification of "non-white" is for all practical purposes "Negro."

Some move toward desegregation had been made by 1959 in all of the bi-racial school districts of Maryland and West Virginia, in almost 90 per cent of those in Oklahoma and Missouri, and in 70 per cent of those in Kentucky. From there the percentages ranged down to 25 in Delaware, 17 in Texas, and insignificant fractions in Arkansas, North Carolina, Tennessee, and Virginia.

In sum, few more than one-fourth of all the bi-racial school districts in the 17 States had even begun to desegregate. Of these, about three per cent had acted under the order of a lower Federal court, and there were others which had proceeded under threat of litigation or after suit had been filed.

Part of Story

The record by school districts tells only part of the story, since percentages of Negro population vary greatly among districts within a State. Just as most of the districts that had moved toward compliance were located in States with a smaller percentage of Negroes, so within each State it had generally been the districts having the smallest percentages of Negroes that had made a start. In addition, some of the districts

U.S. 'Rights Commission' Report Reviews School Segregation Issue

Civil Rights

"... In Sum, few more than one-fourth of all the bi-racial school districts in the 17 states had even begun to desegregate ..."

that were classified as desegregated on the strength of having adopted a transfer plan had not in fact enrolled a single Negro student in a white school. In others, by reason of selective placement, the number of Negroes in formerly white schools was small indeed.

The five-year record was dismaying, but not necessarily discouraging. God's justice, as Thomas Jefferson warned of slavery, cannot sleep forever. But no reasonable citizen, and least of all the Supreme Court justices themselves, expected or wanted the great change to be made overnight. Few issues in American history have so clearly demanded exercise of the democratic process of education, discussion, and persuasion by which the consent of the governed, or their will to seek constitutional change, is shaped and registered.

Consent to What

But to what specifically, and when, are the governed asked to consent? The goal is clear, but for those disposed to move cautiously, if at all, the way is murky. How deliberate may "all deliberate speed" become? Precisely what manner of start will be judged "prompt and reasonable?" What if anything, short of total desegregation, is "full compliance?" Because of differing decisions by the lower Federal courts charged with answering these questions in specific cases, conscientious school officials and other citizens may reasonably be bewildered. Their confusion is

all the more damaging because voluntary desegregation reached its peak in 1956. Since then a growing proportion of starts have been under court order, and the trend seems likely to continue.

In the first years after the Supreme Court decision, the lower courts were liberal in finding that "a prompt and reasonable start toward full compliance" had been made if a school board had exhibited any activity whatever pointing toward compliance. The formation of a citizens committee to study the problems of desegregation, or study and planning by a school board itself, was held sufficient. Courts allowed school boards six months or more to prepare plans. In one Tennessee case, a board was allowed six months even though it had had the problem before it for five years without taking positive action.

Injunction Resulted

In another instance, in Virginia, failure for two years to take any action resulted in an injunction "... to dispel the misapprehensions of school authorities as to their obligations under the law." Later, however, the court allowed the same school board to present a plan involving a six-month delay. Significantly, the plan, which was approved in due course, proposed constructive action within the time limit.

District courts in some cases have entered only general orders, without time limits, which have not resulted in a start of any kind. Two of the original

School Segregation Cases decided in 1954 may be cited as examples. In the Clarendon County, South Carolina, case, upon reconsideration after remand, an injunction was entered to be effective "from and after such time as they [the members of the school board] may have made the necessary arrangements for admission of children to such school on a non-discriminatory basis with all deliberate speed." This was in 1955. The case was retained on the docket for entry of further orders and nothing more appears to have happened.

Prince Edward County

The School Board of Prince Edward County was the Virginia defendant in the 1954 **School Segregation Cases**. Upon remand from the United States Supreme Court a similar, indefinite order was entered.

The plaintiffs in the Prince Edward County case, however, were more persistent than those in South Carolina. Upon motion to order their admission to Prince Edward schools in September 1956, the District Court withheld the order because public opinion opposed it and because it would lead to the closing of the school under State law then in effect. The court of appeals reversed the decision and instructed the district court to order the school board to make a prompt and reasonable start. The district court then fixed 10 years following the Supreme Court's 1955 implementing decision as the time for such compliance. The court of appeals reversed this order on May 5, 1959, because the school authorities had taken no action whatever in four years and contemplated none. As a result of this decision, the board of supervisors of the county refused to appropriate any funds for operation of public schools in 1959-1960. The school board thereupon applied to the Supreme Court for review of the appeals court decision, asking that it take judicial notice of the calamitous result.

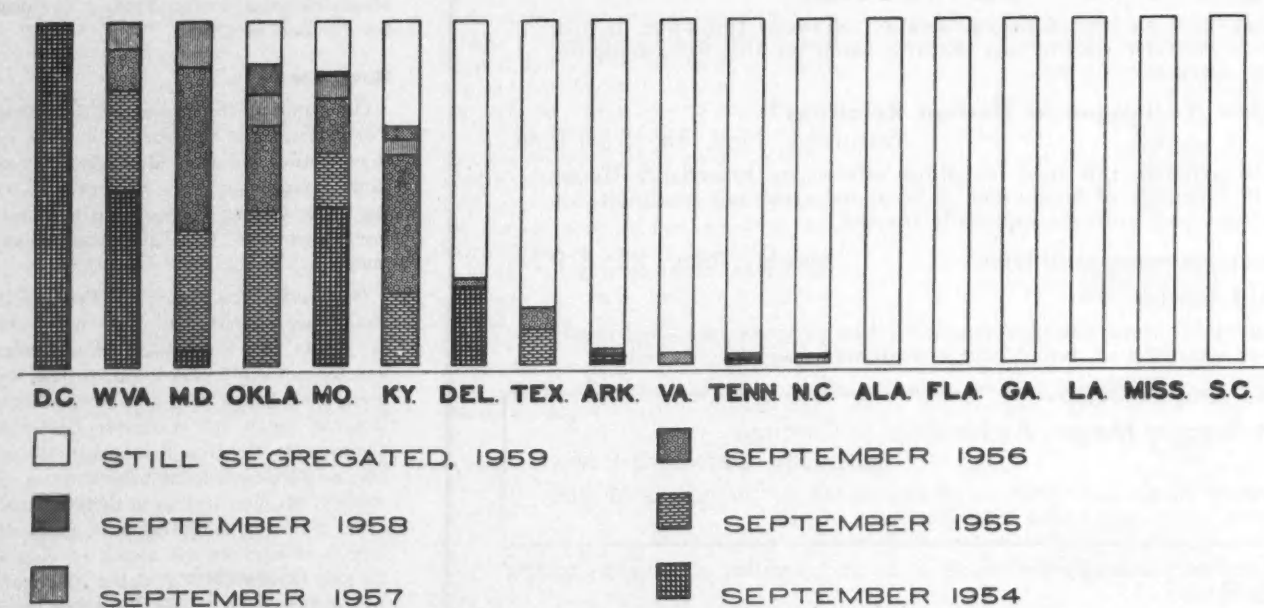
Little Rock Appeal

In deciding an appeal from Little Rock which reached it in 1958, the Supreme Court forcefully reaffirmed its ruling that mere local hostility to desegregation cannot be considered justification for delay. However, such tangible factors as over-crowded schools, building programs in process, disadvantage of mid-year entrance, and preparation of professional personnel, pupils and community, have been held by lower Federal courts to be sufficient, singly and in combination, to justify a short and definite deferment.

What, short of the unification of a dual school system, would be held to constitute full compliance?

Several lower courts have stated that abolishing discrimination does not necessarily mean that white and Negro children shall be "mixed" in the schools.

PROGRESS TOWARDS DESEGREGATION BY SCHOOL DISTRICTS 1954 - 58



The percentage of school districts that began desegregation each year is shown here. School districts in which only Negroes or whites were enrolled have not been included in computing the percentages.

Nor does it require that Negro schools be abolished if attendance at such schools is voluntary. The fact that a school may be attended only by members of one race because only one race lives within the attendance area has been adjudged not constitutionally objectionable, unless the area has been deliberately zoned for this purpose.

Positive Side

On the positive side, a desegregation plan that does no more than permit a Negro to apply for transfer from the Negro school to a white school nearer his home has been judicially approved. Under such a plan, it would appear that the local school board could continue to maintain white and Negro schools indefinitely, and assign pupils to them as it chose.

The North Carolina "Pearsall plan" seems to operate this way in practice. So far as this Commission was able to ascertain, the school boards of North Carolina have unanimously exercised their discretion by assigning all white students to white schools and all Negro students to Negro schools. Only a handful of Negroes, in three cities, have had their applications for transfer to a white school accepted.

Pupil Placement

Final court decision on such plans and on the administration of the "pupil placement" laws enacted by eight Southern States was, at this writing, yet to come. The Alabama placement statute grants local school boards authority to assign pupils to one school or another on a basis of no less than 17 non-racial criteria, ranging from "availability of transportation" to the "morals, conduct, health, and personal standards of the pupil." The Supreme Court upheld the law as valid on its face, but recognized that in some future proceeding it might be declared unconstitutional in application.

The action of two Virginia school boards in applying non-racial criteria to applications for transfer had recent court examination. The school boards of Arlington County and of the city of Norfolk adopted several non-racial criteria for deciding on applications for transfer from Negro to white schools. The Arlington County Board had found reasons to reject all such applications. Upon examination, the Court found that four of them had been denied without legal basis.

Norfolk Board

The Norfolk board had accepted 17 of 151 applicants for transfer and asked that their admission be deferred until September 1959. The district court denied the motion to defer admission and approved the rejection of the other 134 applications. But it reserved for further consideration questions concerning the validity of all the standards, criteria and procedures adopted by the board, many of which had not been applied in the 134 rejected cases. On appeal, the order was affirmed as to the

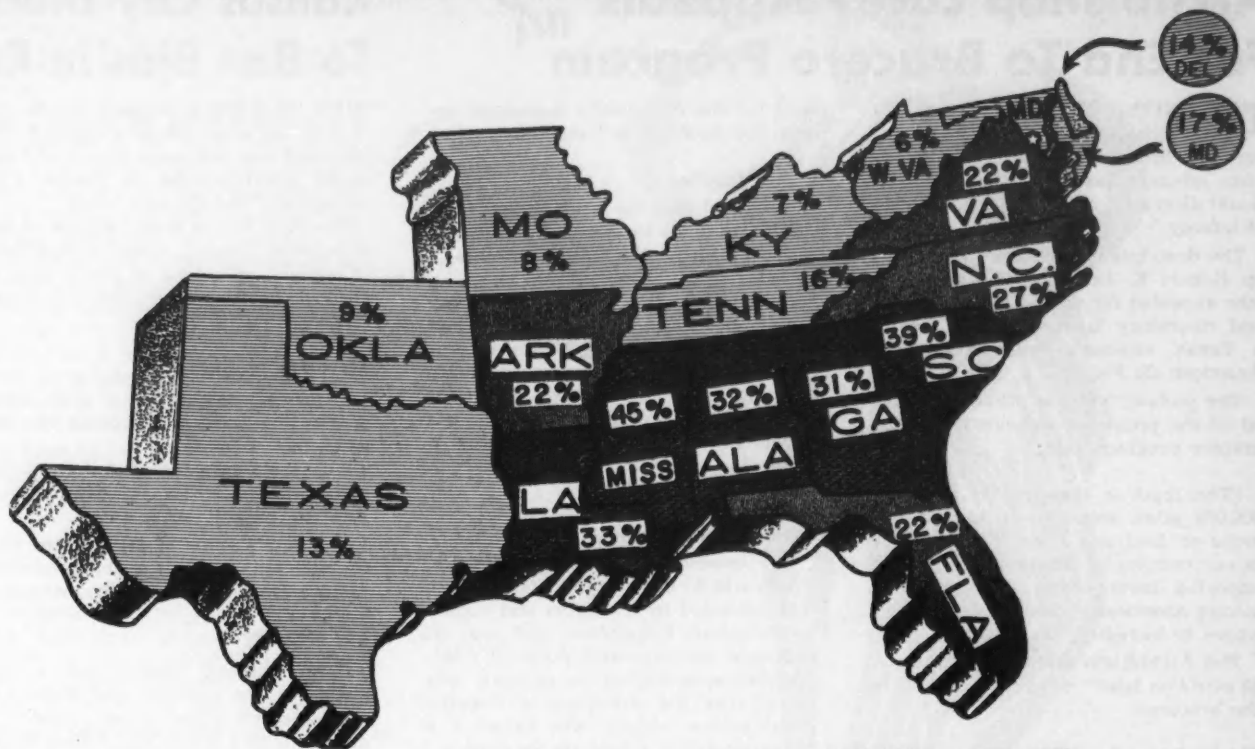
admission of the 17 applicants and remanded as to the 134. The district court again approved the action of the board in denying the 134 applications as not capricious, arbitrary or illegal, and found all the board's standards, criteria and procedures not unconstitutional on their face.

An appeal was taken also by the unsuccessful applicants in the Arlington case. The court of appeals remanded with direction to the district court to require the school board to re-examine the applications, which it could do more freely as a result of the invalidation of Virginia's school-closing law. In so doing, the court of appeals stated that evidence in the record showed that the Negro applicants for transfer had been subjected to tests not applied to white students seeking transfer. The school board again rejected all applicants, but the district court heeded the admonition of the court of appeals. It ordered 12 applicants admitted because, in being rejected on account of overcrowding of a school or for scholastic deficiency, they had been held to more strict requirements than were applied to white students.

Deliberate Speed

Cases involving plans for gradual desegregation have provided varying answers to the question of what "deliberate speed" may be under varying conditions. Six-year, seven-year, and 12-year plans have received court approval. But another court rejected both a 12-year and a four-year plan as being too deliberate. Many more court decisions will be needed to clarify the deliberately imprecise phrase "with all deliberate speed."

NON-WHITE POPULATION BY STATES



United States Census, 1950.

Christian Answer to S. Africa *min.* Apartheid Problem is Integration

THE CHRISTIAN answer to South Africa's race problem is integration, two South African Catholic archbishops have declared from separate platforms.

Archbishop Owen McCann of Cape Town told some 1,500 persons in Cape Town:

"The way to preserve Christian civilization is to bring it to those who do not have it, and that means essentially integration in a common way of living, not merely on the economic plane but also on the social level."

Apartheid

Noting that the South African government's official policy of apartheid—strict racial segregation—has been claimed in some quarters as a way to save Christian civilization, Archbishop McCann said that "such a policy is not the way to save civilization but to undermine it."

Archbishop Denis E. Hurley, O.M.I., of Durban, speaking in Pretoria, asserted that those who oppose racial integration sin by commission against justice and charity. Those who are merely indifferent sin by omission, he said, adding that the only possible Christian attitude is the active fostering of integration.

Archbishop Hurley spoke on the "Catholic Attitude to Race Relations" at a symposium organized by the Kolbe Association in Pretoria. He held that the spiritual implications of the racial situation are so far-reaching that the Church dare not disregard the race problem. He continued:

Two-Fold Duty

"The Church's duty is two-fold—a duty to truth and charity. The duty to truth is primarily the duty of the hierarchy. The bishops must see to it that the principles they have enunciated are translated into vivid lessons from the pulpit. . . .

"The duty of charity falls on every member of the Church. It is not enough to do no harm; we are positively commanded to do good."

Archbishop McCann

Archbishop McCann's address was given at the annual rally organized in his honor at Cape Town's city hall by the Catholic Men's Society. He told his overflow audience:

"The Church—and here we must follow her example—brings all within her sphere, and we must bring our neighbor right into our hearts. And everyone is our neighbor—the suffering, the oppressed and the well-off.

"There are prejudices extant here in

our country. The entrenchment of those prejudices of color or race through legislation is wrong. This will not reduce friction but rather give friction permanence.

Know Individuals

"The way to overcome those false attitudes is to get to know the individual. We cannot judge a person simply by the group to which he happens to belong, or from the estimate we have formed of that group from certain members of it."

Archbishop Hurley specifically condemned the low wages paid South Africa's unskilled laborers—mostly Negroes and people of mixed race—and



said they should be paid "according to their human dignity."

"I know this will take time and adjustment, but it must be done," he said. He added:

Community Responsibility

"This responsibility rests not only on the industrialist, on every employer of labor, domestic or otherwise, on the civil authorities, but it also rests on the whole community, on you and me."

The prelate concluded by saying:

"We in South Africa have a grave responsibility before God and the rest of the world. He in His Providence has brought together here persons of differing origin, color, states of development and culture. We have to live together in peace and harmony. We have to see that justice is done. We have to practice love. We have to bring into operation the Christian solution not only for ourselves but for the world.

"The solution is at hand—the application of the Christian principles and values. It means making all South Africans—white, black, Colored—truly Christian. It means driving out prejudice, hatred and fear. It means placing the good of all before individual or group self-interest.

"It will mean sacrifice; it will mean forbearance; it will mean forgiving, but that is the Christian way—the only way."

Status of segregation-desegregation, 1958-59, in 11 States and District of Columbia

	Enrollment			Negroes Enrolled in De-segregated Schools	Percent of Total Negro Enrollment
	Total	White	Negro		
Arkansas	419,971	316,441	103,530	76	0.07
Delaware	73,551	60,141	13,410	5,717	42.63
District of Columbia ..	111,756	28,623	83,133	68,421	82.30
Kentucky	585,857	546,149	39,708	11,468	28.88
Maryland	556,290	432,485	123,805	37,840	30.56
Missouri	787,000	708,300	78,700	74,135	94.20
North Carolina	1,063,000	749,000	314,000	13	.004
Oklahoma	542,000	507,000	35,000	8,351	23.86
Tennessee	790,000	652,540	137,460	90	.07
Texas	1,955,425	1,692,615	262,810	3,750	1.43
Virginia	827,500	623,935	203,565	51	.03
West Virginia	464,402	439,324	25,078	6,259	24.9
Total	8,176,752	6,756,553	1,420,199	216,171	15.22

Archbishop Lucey Appeals For End To Bracero Program

THE UNITED STATES program under which Mexican workers—braceros—are brought into this country as farm laborers has been labeled a “national disgrace . . . the American badge of infamy.”

The description came from Archbishop Robert E. Lucey of San Antonio, who appealed for an end to the bracero and migratory labor programs before a Texas veteran's organization, the American GI Forum.

The prelate, who has often commented on the problems connected with the bracero program, said:

“The truth is that we do not need 500,000 alien workers to harvest our crops of food and fiber. The presence in our country of this immense pool of imported labor causes unemployment among American citizens and depresses wages to incredibly low levels.”

The Archbishop said that “as little as 30 cents an hour” is sometimes paid to the braceros.

Thirty Cents Per Hour

“Only a savage would pay that wage in American agriculture,” he added.

Referring to a recent incident in West Texas involving the refusal of a beauty parlor to serve two Mexican Consulate staff members, Archbishop Lucey said that civic leaders were not disturbed by the act of discrimination.

But the Mexican sanction withdrawing braceros from the area was a blow,

hard for the community leaders to accept, the Archbishop indicated.

Ladies Insulted

“I suspect that the insult to the ladies caused no great sorrow, but the loss of 20,000 braceros was really something,” he said.

Earlier this year Archbishop Lucey commended Labor Secretary James Mitchell's call for a reappraisal of programs under which foreign workers are brought in to the United States for farm labor. The Labor Secretary has appointed a four-citizen committee to study the program. Msgr. George C. Higgins is a member.

Substitute for Slavery

The present United States program, which was to have expired last month, was extended by Congress and signed by President Eisenhower last year. It will now operate until June 30, 1961. Legislation extending the program was passed over the objections of Catholic social action leaders, who called it a “none-too-subtle substitute for slavery.”

Legislation currently under study is aimed at improving the lot of the bracero workers as long as the program does exist. Included are minimum wage and child labor legislation, and a bill calling for the registration of “crew leaders,” the supervisors of migrant worker teams who contract with farmers for the braceros. In the past there have been charges of unscrupulous practices by some of the “crew leaders.”

Kansas City Diocese Supports Law To Ban Bias in Restaurants, Hotels

THE DIOCESE of Kansas City-St. Joseph has given official support to the proposed city ordinance that would end racial discrimination in Kansas City restaurants, motels, and hotels.

The Rev. Victor Moser, pastor of Annunciation Church, issued a statement of support on behalf of the diocese at an open hearing before the City Council recently.

Secretary to Bishop

Father Moser is secretary to the Bishop for the Apostolate Among the Negroes in the Diocese.

The ordinance, introduced by Councilman Joseph M. Welsh, may come before the council for a vote.

Father Moser's statement to the City Council began with the statement that the diocese is in favor of the ordinance.

For Equality

“The Catholic Church has always stood for the equality and dignity of man and has always been opposed to discriminatory practices,” Father Moser said.

“In the spirit of Christ, who died for all men, does it seem fair to deny the right of any decent person to make use of accommodations designed for the public in general?”

“The Catholic Church has long accepted people of all races in its churches and schools in Kansas City.

“It would, therefore, seem to be in

the best interest of our city that this ordinance be enacted so that all people, citizens as well as visitors, could enjoy the use of facilities provided for the public in general.”

Speaking in favor of the ordinance were 22 persons representing Churches and civic and social welfare organizations.

Legality Questioned

A question of the legality of the ordinance was raised by Fred Bellemere, Jr., an attorney for the Greater Kansas City Chapter, Missouri Restaurant Association. Bellemere said the ordinance is “morally desirable” but claimed the people of Missouri “are not ready to accept this.”

Also speaking against the ordinance was Glen Mason, a restaurant proprietor.

The three principal reasons advanced in favor of the ordinance paralleled those given in the report of the city's Human Relations Commission on the extent of discrimination in restaurants here.

- Financially, proponents assert, Kansas City entrepreneurs are losing money because the city is by-passed as a convention site by organizations having Negro members.

- Internationally, a “closed to Negroes” policy in hotels, motels, and restaurants has been used in the propaganda war against the United States.

- Morally, segregation is wrong.

Caucasians Only Presents Patch-work History of Court Decisions

That the Book is Readable at All Is a Tribute to the Interest of the Subject

CAUCASIANS ONLY by Clement E. Vose. (University of California Press, 1959, 296 pp. \$6.00.)

IN 1948 the United States Supreme Court handed down a decision central to continued progress in guaranteeing minority rights. In *Shelly vs. Kramer* the Court said that the government could not enforce the racial restrictive covenant in a court any more than it could legislate residential segregation. Prior to 1948 the covenant had been the chief bulwark used to keep neighborhoods all white. By the provisions of the usual covenant the people in a community contracted together not to sell or rent to any but a Caucasian. If a party violated it by selling to a Negro, Oriental, Indian or Jew, the purchaser could be forced from the property by a court injunction upon the petition of neighbors who were party to the covenant.

Many precedents had been set to justify continued enforcement of such contracts. None the less, the Supreme Court decided that enforcement of this private contract by the courts amounts to use of the state power to discriminate on grounds of race; and that is contrary to the Fourteenth Amendment. The events leading up to that decision and its practical effects are the subject of a new book from the University of California Press.

It is probably fair to say that this book is as difficult to assess objectively as is cod-liver oil. I know it is good for me but it is awfully hard to get down. So I'll be negative first and get that over with. The negative is important because the book shares its defects with much that passes for social study. The muse that inspires this school needs exorcising on behalf of a harried public.

Writing Styles

When I was in school I first studied sociology, then history. In attempting

to transfer my writing style from one subject to the other, I was reminded that history had both feet squarely planted in the humanities long before it gingerly extended one of them into the social sciences. My written material, which strung together facts and numbers while I was in sociology, tended to string together what I thought were juicy quotations when I transferred to history. There it was pointed out—quite forcibly—that there is no greater temptation for a reader to skip than the small type in which quotations are usually set. Such changes in typography, and quotation marks as well, do jar the attention of the reader. Used sparingly they can emphasize something important. Used excessively they deaden and eventually discourage by continuously shaking up the reader for no apparent purpose.

Unfortunately Mr. Vose must never have been told to use his own words unless the exact phrasing of the source is of extreme importance. This rule would allow him the occasional privilege of exactly repeating a nice legal distinction but prevent his interminably quoting the minutes of meetings, letters, reports, articles, books and anything else on which he can lay hands. Since this rule is flagrantly violated the book is little more than a series of quotations held together by some connecting sentences for which the author is actually responsible. There is no excuse for this kind of writing and I call upon all who are not desensitized by the aura of scholarship to join with me in protest.

Pasticcio History

Mr. Vose has provided us a patch-work history of the Supreme Court decisions on racial restrictive covenants and the activities of the NAACP which led up to the decision in *Shelly vs. Kramer*. In doing this, he has marshalled a tremendous amount of factual material, substantiated in 34 pages

containing 862 footnotes. This scholarship should not be scorned. It is the book's redeeming value as a source of information on the legal argument used in a civil rights case, as well as on the organizational activity behind and necessary to carrying such a case to the Supreme Court. That the book is readable at all is a tribute to the interest of the subject and the facts discovered by Mr. Vose's extensive research.

Despite Mr. Vose's efforts in providing a larger context for the fact presented, the reader will probably want to make his own evaluation. This study is represented by the author as part of a larger concern with the function of interest groups in the judicial process (thus denying evident concern with the segregation issue). Despite this pretentious front the author provides no generalizations which might be applicable to interest group influence in other cases; nor is he able to provide any analytic statements on the case at hand that glitter any more brightly than: the Supreme Court was moving with the times when it decided to outlaw court enforcement of restrictive covenants. This is hardly a significant contribution to understanding the judicial mind.

Makes Error

In sum, this is Vose's analysis. The NAACP, et al were working to achieve a purpose which could be implemented only by another group, the Supreme Court. Certain social forces were operating to make the desired action attractive to the Court. The Court acted in the desired manner. Therefore, the sum of the activities of the NAACP plus the social forces produced the decision of the Court. Aristotelians will doubtless have a name for the error. For our purposes it is sufficient to point out that at no time does the author indicate how any of these activities and forces influenced the men on the bench. Fortunately, this attempted analysis oc-

cupies only the introduction and the conclusion. The nine chapters in between do not so much as mention the theoretical framework in which the work is set.

It is in these intervening chapters, bulking large in relation to the analytical structure, that we see the development of the legal arguments leading to the Court's decision. From these chapters I get the impression that the legal and social arguments used by the NAACP and its friends developed quite logically out of scholarly advances in both these fields. By 1948 it was possible to assemble these arguments in such a way as to convince an impartial bench of their validity. This, of course, does not fit in with the author's pressure group theory but it's what the middle nine chapters are about and I think it's important.

Plays Down Fears

There are a few more specific issues which seem worth mentioning. Lurking through the quoted briefs of the Caucasians is the ghostly figure of the real estate speculator. The author does not deal directly with him and hence plays down those fears which, among the Caucasian's motivations, have some reality. Consequently the white complainants and defendants tend to appear as a pack of fools misled by stereotypes. This is certainly true to a large extent but it is not the whole picture.

Lastly, the author mentions some of the published criticisms of the Supreme Court decision. Although some of these objections represent only regret at the social effects of the decision, others raise questions on the legal implications of the decision. To a non-lawyer some of these legal objections sound valid. In failing to provide some answer to them, or at least stating frankly that they stand as open questions, the author leaves the reader in the air.

—Warren Lehman

COMMUNITY

Soviet Policy of Anti-Semitism Is Now Part of Everyday Life

Miss

IN THE spring of 1956, shortly before my graduation from the Moscow University, a girl student with whom I had never been particularly close terms stopped me in the corridor. "Have you heard," she asked, "that M. [here she mentioned a distinctly Jewish name] was not given a chance to do post-graduate work?"

"It was to be expected," I said.

"Why, he is our best student. Do you mean it is just because he . . . ?" The sentence was left hanging. I shrugged my shoulders. "It is a shame," she continued. "I did not know it was like this."

The girl was telling the truth. Herself non-Jewish, and coming from an educated family, she simply did not know that there was anti-Semitism in the Soviet Union, much less official anti-Semitism. It did not affect her directly and, of course, she had never had a chance to discuss the matter with others. The overt anti-Jewish campaign in 1953, during the last months of Stalin's life, with its press attacks on the Jews and the notorious "doctors' plot," was certainly known to her. But, like many others, she probably dismissed the incidents as the maddened aberrations of an aging dictator.

Discussion Forbidden

My fellow-student did not realize to what an extent the carefully concealed government anti-Semitism had become a part of the everyday life of Soviet Jews. And no wonder. For it is strictly forbidden to discuss the Jewish question in Russia. The official fiction is that there is no such thing. Any attempt therefore to point to the persistence of the Jewish problem is liable to be classified as "anti-Soviet propaganda," an offense punishable by prison terms from six months to seven years. The conversation described above, brief and guarded though it was, took place at the warmest point of the thaw. It would have been unthinkable under Stalin, except between the closest of friends. It would probably be impossible now with frosty winds again chilling Russia's unstable political climate.

But though discussion is suppressed, the Jewish problem does exist and complex it is indeed. On one level, there is still a certain amount of popular anti-Semitism, the anti-Jewish prejudice to be found among the peasants and city mobs. This, however, is not a deep-seated, festering hate, but rather a form of almost casual prejudice, comparatively easy to dispel through education and personal contact, all the more so since intellectual anti-Semitism of the kind that flourished in Germany is completely unknown in present-day Russia. It would probably be wrong to say that the Russian intelligentsia "likes the Jews," but even its average member accepts the Jews quite naturally, often unaware of their Jewishness. This is particularly true with regard to the younger Jewish generation which, by and large, is so completely assimilated that were it not for the entry "nationality—Jew" in their passports it would be difficult to tell them apart from the Russians. The assimilation of the young was facilitated because for most of them, Jew and non-Jew alike, religious life is practically non-existent. It was probably for these younger educated Jews, who had never encountered anti-Semitism before, that its emergence as a government policy around 1948 came as the greatest shock.

Anti-Jewish Campaign

I shall not attempt to analyze here why the Soviet government at that time suddenly began to steer an anti-Semitic course. But whatever the reason, the Soviet government in 1948 embarked on an anti-Jewish campaign. One aspect—the destruction of Jewish culture and the liquidation of the leading Yid-

dish writers—has become particularly well-known in the West. The castigation of Russian writers and critics of Jewish origin for their "cosmopolitanism" received world-wide publicity, too.

These developments, however, did not directly affect the majority of the three million Jews in Russia. Two other measures, of unequalled restrictiveness, did. The first was a limitation upon the right to work. Jews, with the exception of those regarded as indispensable, were ousted from their posts. By 1953 it had become impossible for a Jew to obtain any kind of job at all, at least not in Moscow or Leningrad. After Stalin's death this process seems to have come to a halt. Those who had been fired were not returned to their jobs, but those who had managed somehow to hold on to their positions were no longer bothered. Salaried positions are still very difficult to find unless one has some very special talent, but ordinary jobs are again available.

If a limitation on the right to work had an immediate effect on Russian Jews, the second measure is likely to have a far-reaching impact. This is the calculated shutting off of access of Jews to higher education.

No Access to Business

Here it must be borne in mind that in Soviet society the only prospect for social advancement is through higher education and a professional career. There is, of course, no such thing as going into business. The Soviet equivalents of "captains of industry" are the same professional people advanced to the rank of factory directors and presidents of economic councils. The time when a farm boy with no education could become head of the state (as in Khrushchev's case) belongs to the past. "With a diploma you're a man; without it you're a bug," runs a popular ditty sung by the Moscow comedian, Yaron. By now the Jews are mostly professional people and if their children are denied a university education it would mean social degradation, something which in any society is always more painful for the individual to bear than the lack of mere social progress. This is the situation which Russian Jews face today.

No Access to Universities

My own case is perhaps typical. I was graduated from high school "with a medal" (straight A). According to the law at that time I could therefore enter any Soviet university without a prior examination. In spite of that fact I was turned down at the Moscow University. Then strings were pulled and I was admitted to the Institute for Foreign Languages where I spent a year. More strings were pulled and I was finally transferred to the third term at the university. However, the unwritten rule—no Jews to be admitted to universities—could not be broken in my case: the "pull" was simply not strong enough. But if the rule could not be broken, it could be by-passed. I was therefore not "admitted"; I was "transferred." During my time at the Moscow University, out of 250 students in my particular department four were Jews; the pre-war rate in the same department was 30 per cent.

The universities may, therefore, occasionally wink at the rule and make certain exceptions, but there are a number of educational institutions where discrimination is strictly enforced. Diplomatic schools, the Institute of Atomic Physics, etc., belong in this category. To my knowledge there are no exceptions here. Between 1949 and 1954 several students were expelled from the Military Institute for Foreign Languages for "concealing their Jewish origin."

The entrance examinations to Soviet colleges and universities are generally

very competitive. At the Moscow University, where the rate of students seeking admissions is unusually high, there are up to 30 candidates for every vacancy. Under these circumstances it is always easy to reject a candidate for lack of proper qualifications. It is difficult enough for a non-Jew with only average grades to gain admission. For a Jew it is impossible. A Jewish high school graduate with top grades and some degree of talent would be excluded outright from some universities and colleges and would be seriously handicapped in his attempts to enter others, while his non-Jewish counterpart would meet with no difficulty whatsoever. There are no official statistics, but it does appear that the number of Jews admitted to Soviet universities today is slightly higher than it was during the last years of Stalin. However, the sad fact remains: there is discrimination practiced against Jews by the authorities as far as admission to schools of higher learning is concerned.

Once admitted, however, the Jewish student is on an equal footing with all others. During my five years at the university I never encountered any anti-Semitism in the academic world.

No Right to Choose

The student interlude in itself is thus quite free of any special stress, apart from the regular academic anxieties. However, immediately before and after graduation a Jewish student again comes face to face with difficulties. University students in the Soviet Union are not free to choose their places of work; they are assigned their posts for three years by a special commission. Sometimes the commission gives a graduate a choice of two or three places, sometimes not. In any event, he must take what the commission offers him, otherwise he will have to reckon with expulsion from the Komsomol (the youth section of the Communist Party), an action which, in effect, spells an end to his career. It is true that some students use the ubiquitous "pull" and, employing various dodges, are able to get out of their official assignments in the long run. Initially, however, they have no choice but to accept what is offered them. As a rule, the few Jews who do graduate from the universities receive worse assignments than other students, even if their academic record is better. "Worse" in this context being away from big cities, less responsibil-

ity, less pay, fewer possibilities for advancement.

As for a career in science or in the academic world, this is virtually closed to any Jew short of a genius. The key that opens such careers is the so-called *aspirantura* (post-graduate studies). To become an *aspirant* is quite impossible for a Jew. For this the prospective graduate student needs two recommendations, one from his professor and one from the party bureau; the second is never given to a Jew. Though an independent-minded professor may try to get a talented pupil admitted to the ranks of *aspirants*, in most cases his efforts will prove futile. How futile can be seen from the published evidence. While the lists of under-graduates are not made public, every *aspirant*, when presenting his thesis after three years of work, has to publish an announcement to that effect in the newspaper. During the last two weeks of February 1958, the *Vechernaya Moskva* carried 90 such announcements. Only three, possibly four, were signed by persons with Jewish names. At the same time there were three Chinese.

Jewish Professors

The inadequacy of this number becomes even more obvious when we examine the list of professors supervising the work of *aspirants* and those scheduled to speak at the presentation ceremony. Here, over a quarter of the names are Jewish. This despite the high percentage of Jewish faculty members ousted under Stalin and never restored to their posts, and notwithstanding the fact that new faculty members of Jewish origin are almost never appointed. In 1955, after the Stalinist purges, the total number of Jewish professors, assistant professors, lecturers and research workers was still, according to the official statistics, 24,620 (about 11 per cent of the total), constituting the second largest group after Russians. Apparently, it turned out to be impossible to purge the Soviet academic world of the Jews; there were just too many of them. A total purge, moreover, would mean a serious disruption of research and instruction. It is possible, however, to erect artificial barriers for the new generation and thus prevent the Jews from occupying a similar position of importance in the future. This is what is now being done in the Soviet Union.

—David Burg



Isaiah

Views

Louisville, Ky.—Five city schools, with formerly all-white faculties, have been assigned ten Negro teachers. Last month the Board of Education announced that a relatively small number of selected Negro teachers would be assigned to schools with considerable numbers of Negro pupils.

The ten Negro teachers assigned were "carefully selected in terms of professional competence, personal qualities," said City School Superintendent Omer Carmichael.

Student bodies of the Louisville public schools were integrated in 1956.

Grand Rapids, Mich.—Dr. Archer Claytor, Saginaw, Michigan, the son of former slave parents, has been named Michigan's foremost family physician for 1959-60.

Dr. Claytor was selected by the Michigan State Medical Society's house of delegates on the eve of the society's annual convention. He is the first Negro to be assigned the honor since the society set up the award in 1947.

Canton, Miss.—For the first time since reconstruction days, a Negro has been sworn in as a member of a County grand jury here. The Negro juror is Walter Brown, a farmer.

Cincinnati, Ohio.—The Nashville Board of Education's plan for desegregation of its public schools has been upheld by the United States Court of Appeals, Sixth Circuit. Under the plan, which would take twelve years to complete integration, the schools began to desegregate in the first-grade classes in 1957.

Last fall some of the first- and second-grade classes were desegregated, and third-grade classes will be added next fall. Thus one grade will be added each year until desegregation is reached in all grades, in the Middle District of Tennessee.

The plan has been attacked by the National Association for the Advancement of Colored People as being an attempt to circumvent the United States Supreme Court ruling which banned segregation in schools. However, the supporters of the plan feel that to desegregate completely at this time would raise administrative problems that might impair the city's education system.

New Orleans, La.—Federal District Judge J. Skelly Wright has ordered a plan for desegregation of New Orleans schools to be put forward by next March.

Judge Wright suggested that the Orleans Parish School Board work out a plan for gradual integration, beginning with the first grade the first year, and following through, grade by grade, until all have been covered by the plan.

Noting that the School Board had apparently taken no action on his directive of February, 1956, ordering the desegregation of the public schools, Wright announced that, "It is now the order of this court that the (school) board prepare, present and file in the record of this case by March 1, 1960, an over-all plan covering the complete desegregation of the public schools in this city . . .

"Our news media," he went on, "our public and private leaders, our churchmen, and the public generally will share the responsibility of that decision. It is only with their help, their intelligent and active support that the board will be able, without civic excitement, to comply with its duty under the law.

"This court has every confidence that these responsible influences on our community life will take their places, as they have in the past, on the side of law and order."

Wellington, New Zealand.—Racial prejudice has no place in the selection of a rugby team, according to Archbishop Peter T. McKeefry of Wellington, head of New Zealand's Catholic Hierarchy. The Archbishop headed a protest signed by eight other religious leaders, against excluding Maori players from New Zealand's rugby team which is to tour South Africa next year. The Maoris, a race of Polynesian origin and native to New Zealand, have been integrated with the white population here.

Memphis, Tenn.—Memphis State University opened its doors to the first Negro students to attend its opening-day classes. No incident marked the arrival of the eight Negroes who crossed the campus, drawing only brief stares from some of the school's 4,500 white students.

Louisville, Ky.—The new acting director of children's work for the Louisville Free Public Library is Mrs. Barbara S. Miller, the first Negro to fill this post.

The former assistant to the children's director has been doing children's work for the library for seven years. For five years she was children's librarian at Western (Colored) Branch Library; during the past two years she has worked in the Children's Department of the Main Library.

Mrs. Miller is known to visiting children as the "story-telling lady." She has been conducting regular story hours for pre-school and school children three days a week for some time. In addition to this she tells stories to visiting classes.

Gary, Ind.—Harry Schell, assistant City attorney since 1953, has been appointed to the office of City attorney to succeed Paul R. Piazza, who is resigning because of ill health.

Schell is the first Negro to fill this office in Gary.

Durban, South Africa.—In an attempt to work out a plan for peaceful resistance to South Africa's segregation system, more than 1,000 Africans have met here to discuss possible plans. One which may be used is the boycott.

"If we marshal our buying power and labor power," said Chief Albert Luthuli, president of the African National Congress, "We may induce white South Africa to mend its ways."

Chief Luthuli was not able to be present at the meeting because he is confined to his country home at Groutville, as a result of his congress activities. His speech was read at the meeting.

Baltimore, Md.—Forty Negro and white members of the Committee on Racial Equality were attacked by an angry crowd as they attempted to picket the celebration of All Nations Day at Gwynn Oak Park, a privately operated amusement center northwest of Baltimore.

One member of the group was beaten by members of the mob, while five others were arrested in the fight which took place. About 500 persons had collected about the pickets, shouting insults. The Committee had turned out to protest the park management's refusal to admit Negroes.

—Jean Hess

OUR CONTRIBUTORS

- **MARK J. SATTER**, a Chicago attorney and author, is appearing in **COMMUNITY** for the first time.
- **WARREN LEHMAN** of the Chicago Commission on Human Relations, is a regular contributor.
- **JEAN HESS**, another regular contributor, is a librarian in Louisville, Kentucky.
- **BETTY PLANK** is on the staff of Friendship House.

Community Workers Responsible For Neighborhood Rehabilitation

(Continued from page 1)

Attack Shortcomings

Each of these shortcomings must be vigorously attacked by the community worker. He must undertake the function of the real estate broker to bring to his neighbor the basic facts of the economic ownership of property. The community worker must establish a working acquaintance with such factors as rents, income, fuel bills, mortgage costs, interest and principal, and the items that go into home ownership. Basically, the home must not cost its buyer more than one week's salary each month. The two or three flat building should not cost its owner more than an honest month's rent each month, and this must include the mortgage. These details must be learned by the community worker. He must teach them carefully to his neighbor. He must show clearly to his neighbor the economic impossibility of maintaining a home on prevailing speculators prices. In brief, he must know that his neighbor has a working knowledge of the simple economics of home ownership.

He has the right and the duty to call for assistance and participation from those who have abdicated their community responsibility, for example, the officers of savings and loan associations, who do not alert people to the practices of the real estate speculator.

How can the community worker enlist the aid of the mortgage company officer? What demands must be made upon him? Simply that he fulfill his real obligations to his community.

Information Needed

In past years the mortgage companies and the savings and loan associations made available to the people of the community their opinions of values, of mortgage worth and the many things which they knew were required in buying a home. Unfortunately today the neighborhood mortgage company feels no responsibility to help the community and the real estate office seems to be the haven of the speculator.

The community worker, having established a guide to honest prices in the purchase of real estate, should arrange community meetings to study problems in home buying and home financing. To these meetings he should invite officers of neighboring savings

and loan associations. Suppose a certain house on the block has a "for sale" sign on it. He should invite the people of the community and savings and loan man to an open meeting. The community worker should see that the mortgage banker comes prepared with his company's appraisal of the value of the building; the amount he stands ready to lend a purchaser to buy the property, and his suggestion about rents and expenses.

None of these figures have to be unchangeable; within reasonable limits they can be quite flexible. But they should establish a guidepost by which communities can help newcomers judge the value of property, and their ability to meet the continuing burdens of property ownership.

Others Should Help

Participation in much the same way should be demanded of the community broker and lawyer. These men should also be invited to participate in meetings to explore the exact dollar costs of shelter. With their aid the community worker can learn the value of property. He must be alert at all times to real estate speculators. For example, a house in our block is in the hands of a speculator who has posted a sales price far in excess of its value, a community committee has the obligation to call upon the neighborhood savings and loan association and secure from that association its own appraisal of the house as well as its promise of a mortgage. A community committee could call upon either the speculator or his broker and invite a discussion regarding the value of the property and the effect upon the community of its proposed high cost sale. A real estate speculator will find it difficult to justify a price double and triple the price which he paid. A neighborhood savings and loan association might find it difficult to refuse assistance.

The community worker must disseminate that information and knowledge about housing which other groups had offered in past years. The task is a difficult one. Its purpose is to save the communities by the education of the people. Such a program will do much to reverse a trend to deterioration, and will help to restore harmony to communities.

—Mark J. Satter

Across The Catawba River

ACROSS the Catawba River in the famous textile city of Gastonia, the textile union fellows were trying to organize one of the huge industries there, and they finally won the right to an election, (which they lost incidentally).

The union organizers arranged a pre-election fish-fry which was held in a public park and among the 150 employees, who had signed cards, there were about 20 Negroes. A few people suggested discreetly that it wouldn't do for the "whites" and the Negroes to sit to-

gether so the Negroes set their tables up under the tree about 100 yards from the center of things.

Then a very interesting thing happened. The people at the "white" tables began to dawdle over their food in silence and they kept looking toward the Negroes under the trees. No one gave the order. It was an instinctive action on the part of over 100 men and women who suddenly stood up and carried their food-laden tables to join the Negroes under the trees.

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